

OS AFRICANOS

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Although the Bahian upper classes, owing to their-Negro cooks, are not unacquainted with those dishes of African origin so commonly eaten in the homes of lower-class blacks, one does not ordinarily find on their tables African delicacies like *abará*, *aberém*, *acassá*, *acaragê*, *arroz de Aussá*, *bôbô de inhame*, *carurú*, *efô*, *xin-xin*, etc., each of which is seasoned according to recipes handed down from African forebears who also extensively made use of African seasonings like *azeite de dendê*, *alarê*, *irú*, *pejerecum*, *itrê*, and *egussi*.¹⁸ The eating habits of the upper classes are, in general, European in origin. But the poorer inhabitants extensively utilize banana leaves for plates and for packaging foods and replace forks with fingers as eating accessories.

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The music and dances enjoyed by large numbers of the darker population further distinguish this portion of the Bahian community. For instance, the *samba*, or *samba batida*, a regional form of the old *batuque*, although it has now been taken over by the upper classes and in a modified form become not only one of the most characteristic musical forms but also one of the favorite dances of Brazil, is still enjoyed in its primitive simplicity by the Bahian lower classes. With them it is a dance in which first one and then another of the participants enters a circle, dances a shuffling step while singing, cantor-fashion, the first line of a stanza, the others responding as a chorus. A song very popular at Mar Grande on the island of Itaparica in the bay at Bahia re the

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¹⁸ *Azeite de dendê* is oil from the *dendê* palm; *alarê*, said to have been imported from Africa by Bahian Negroes, is a variety of pepper; *egussi* are gourd or melon pipe; *itrê* are seeds similar to those of the coriander; *irú* and *pejerecum* (or *dejeracum*) are varieties of small beans. For recipes of a number of these dishes see Manoel Raymundo Querino, *A arte culinária na Bahia* (Bahia, 1928).